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OF THE CENTURY.

any number of the Journal it must not be imagined that the twentieth century begins with 1900. Following the celebration of the beginning of the year that "ushers in" the era that is closing and forward to the one that is long accustomed figures 18—change now to 19—makes a survey.

United States—head of five million people, inhabiting a Florida on the south, the Mississippi on the west with a budget of national receipts and expenditures at city of New York.

Great Britain, France and Ireland, Defender of the North America, of a few factories on the west coast of some scattered settlements in Australia, and of an of the world.

of the French Republic, One and Indivisible, precarity, and preparing to establish his fortunes by the

ans, "semper Augustus," last occupant of the throne of merely the end of the century, but the end of the most

g of Prussia, feebly holding the decaying sceptre of Frederick

ne half-insane master of a country not yet recognized as the European power, but still possessed of a mass of contiguous territory that over every other land of the Old World.

Charles IV., King of Spain, the helpless lord of the vastest empire on earth, ruler of a ion stretching without a break from the territories of the Hudson's Bay Company to raits of Magellan, monarch of the entire circuit of the Gulf of Mexico, sovereign of Cuba, Rico and the Philippines, and servant of his wife's lover.

Maria I., Queen of Portugal, the crazy mistress of Brazil, of great stretches of African ast and of domains in India, tottering on the verge of a ruin she could not understand.

These were the powers that divided the civilized world a hundred years ago. And the ple?

Well, the people a hundred years ago were in most of the essentials of civilization conaries of Julius Caesar. Their means of transportation were more primitive than in s time. They were just beginning to learn some of the chemical and physical properatter, but they knew nothing of the great law of evolution, that co-ordinated the of nature. They still read by candle light, and most of the work of the world was he muscles of men and horses instead of by mechanical power. In politics there ec governments of consequence except those of the United States and England.

In a hundred years the world has made more material progress than in all the thirty enies before since Homer. We can travel at seventy miles an hour now instead of six. In 1800, a man in Boston who wanted an interview with one in Philadelphia would have had to go himself, and the journey would have taken a month. Now he dispatches the business over the telephone in five minutes.

The nineteenth century has given us the railroad, the steamship, the telegraph, the telephone, the phonograph, the perfecting press, the photograph, the sewing machine, the reaper and mower, the perfected factory system, the armored war ship, the high-powered gun, the torpedo, the electric transmission of power, the trolley car, the electric light, the compulsory military systems of Europe and the trust. Imagine the society of to-day deprived of these things and try to picture what would be left.

The nineteenth century has been a new Renaissance. The human mind has been stirred in it to an intensity of activity that the race never attained before except in the age of Pericles and the age of Michael Angelo. It has been a time of storm and stress. The new inventions that have enabled a man to do fifty times as much work as formerly have given him more wages, but not fifty times as much. The worker is discontented because he does not get his full share of the increased production; the employer curses his greed because he is not satisfied with getting more than his grandfather got, and so, mutually cuffing and hauling, they make their way slowly toward better things.

And now, standing upon the vantage ground of the last year of the century, we can look ahead and see the glories to which the marvellous work of the past hundred years has been only a preface. We can see that the wonderful scientific achievements of the nineteenth century, which so dwarf everything that was ever-known in the world before, have been merely setting the door of Nature's treasure vault ajar, and that many of us now living will witness applications of natural forces that will produce all the effects the old story-tellers ascribed to magic. There is a Paris Exposition every eleven years, and by the time the next one after this is held we may be able to sail to it in an airship.

The twentieth century will probably witness the end of war. It will see all the barbarous races of the world civilized. It will know all about the poles, and such other corners of the earth as still remain unexplored. It may see all current languages reduced to two—English and Russian—and possibly to one, the English. Every village on the globe will be in instantaneous telephonic communication with every other. The powers of the wind, the sea, the rivers and the sun will be chained, so that the air will no longer be fouled with smoke, for which men have worn out their lives in coal mines. The deserts will be the seats of vast manufacturing enterprises, carried on by electric power developed directly from solar heat. With the world for an audience and every grown up human being a reader, popular authors will be the plutocrats of the time.

And with their mastery of nature the men of the twentieth century will learn how to master themselves. They will solve the social problem. They will bring the organization of society, inherited from an age of hand labor and individual production, into harmony with a stem of concentrated production based on natural forces. They will secure that fair relation between services and earnings for which the transitional nineteenth century has been striving.

s something to have l us age that is passing away, but we turn from v to come the-go



"WELL DONE, GOOD AND FAITHFUL SERVANT."

A Plea for the Trusts

By J. A. Wayland

FROM 1850 to 1860 there was a ferment in the nation that expressed itself in the way of anti-slavery meetings, mass conventions, manifestos and leagues in the North, and the denial of freedom of press and speech in the South and near the borders.

To-day the social atmosphere is filled with the reports of the formation of trusts and combines, and the counter-irritants of anti-trust conventions, conferences, leagues, speeches and protests, while the literature being put into the hands of the people on this subject is like unto the leaves of the forest. There is this difference between the two periods—the first was sectional, while the present is not. Meetings of protest against the trusts come from every city and considerable town in every section, and echoes of similar feelings waft themselves from all Europe. There are but few who have the temerity to defend this latest form of industrial servitude, but those who oppose it are divided as to the best kind of a bell to put on the cat.

Except a few, neither the opponents of trusts nor the ones who build and benefit by them understand the situation nor the part they are playing in the drama of society's development and progress. There were a few, both North and South, who plainly saw the inevitable results of chattel slavery years before it attracted any considerable attention from the masses, and there are to-day, and have been for years, those who plainly see the ultimate of the present ferment—who have for years seen the only possible result of what the public understand as the "right to do business for private gain." To them the present conditions are not alarming, but, on the contrary, evidence the birth of new social conditions of a higher order, which are as logical to the present situation as the abolition of chattel servitude was to the situation before 1860. Just how and just

when is still behind the curtain of the future, but the ultimate—deductions from the necessities of human nature under given conditions—is known.

Trusts are necessary for arranging the industries of the world on a harmonious and intelligent basis. They are performing a work that could in no other way be done, because the people have been trained to compete and strive with each other instead of co-operating with and helping each other. All peoples have been forced to break the bonds that customs have formed—sometimes by the slow changes that operate unnoticed, or by the sudden force of new conditions imposed by conquest of nature or an alien master. When steam and machinery were injected into the industries of the world people had to rearrange themselves about the new factors in new relationships. The isolated shop with its one owner doing his work and selling his product was no longer able to exist against the better economics of the factory with machinery and power. He who had been an independent master came under the orders of the factory owner, and his family took a social place beneath his new master, and the associations and conditions from his childhood were changed. What statute law could not have done without a revolution, industrial mastership had done almost unnoticed. The growth of the same greater and greater factories are driving out the smaller; the master class are fewer and fewer, but more powerful, while the serving class is continually growing; and it is this master class that is called by the impersonal name of "Trusts" and "Combines"—because the many are unable to enter the fields of industry requiring immense capital; because the present large plants can supply all the needs of the purchasing public; because it has dawned on those who have tried it that competition is wasteful and annoying.

The Trust is therefore the natural growth of in-

dustry, is here to stay and ought to stay, for surely none but the foolish would advocate the doing away with machinery and railroads, as types of progress, and going back to the lonely shoemaker and the stage coach and freighters' mule team in order to furnish employment. That would be going back to barbaric conditions, and the affairs of the earth have never travelled that way, but have always been upward and onward.

Before the time when all industries shall have been completely monopolized the present ferment will take on a definite aim. That aim will be the freeing of all industries—to make them equally the property of all, just as the postal system is now the property of all—inalienable—property that cannot, so long as it is public, be sold, mortgaged or given away. All people being the owners, all will have the same rights to employment, and there will be a place for every willing worker. This employment of all will necessitate the shortening of the hours of labor, for the present hours, when all are usefully employed, would create more goods than could be consumed, even when every one had the means to buy all he or she desired. When all have a right to employment there can be no favoritism for places, for the workers will have the power to regulate their time and conditions of employment. Such effects of competition as political parties will disappear.

The industries of the nation will be a trust, but all the people will have an equal benefit of it. This is the meaning of the present social ferment, both here and in Europe, and this is what the trusts and monopolies are building. They are unconsciously doing the work that must be done before the new social order can come to bless mankind.

Man has achieved political liberty. Through trusts will come industrial liberty. Then will man be truly free. J. A. WAYLAND.

A Plea for the Boers

By Cesare Lombroso

An Open Letter Written by Professor Cesare Lombroso to Mr. W. T. Stead and Sir William Vernon Harcourt on the Anglo-Transvaal War.

THE younger and liberal element of Italy feels in duty bound to congratulate you on the courageous protest you have entered against the English nation for their barbarous war against the Transvaal.

We Italians, having just emerged from an obnoxious tyranny and being now in danger of a worse evil, feel more keenly than any other people the need of liberty and a deep sympathy for the weak and oppressed; beholding the ever increasing greatness of the Anglo-Saxon race, rendered more and more brilliant by the emancipation of thought, of politics and by the full freedom of international commerce, we look with confidence to England as a mighty rescuer of the oppressed peoples—the Greeks, the Hebrews, the Armenians—from the tyranny of barbarians and semi-barbarians. We believe that help would be offered not by hypocritical well sounding phrases, but by actual direct and material aid. Great Britain, with its all powerful strength and influence, we thought would officially call a halt to throne and crown tyranny.

Instead we are woefully undeceived. Your American brothers are warring against the independence seeking Filipinos, and still worse is the war of your

Government against the Boers.

For this latter conflict we cannot even justify the unchristian excuse that the Boers do not strictly belong to the Anglo-Saxon race. They are Caucasians to the core, descendants of the noble people of Europe from which, as in England, came the greatest expounders of liberty and truth. Like you they are Protestants. They have twice conquered with great sacrifice of life and property the lands of which England would rob them.

I know, gentlemen, that your noble protest against this unholy war has provoked the wrath of your people, but don't dismay. Be proud of it, for the votaries of justice and of great causes have always been in the minority. Indeed, the smaller number of its adherents, the more potent the cause. This is pre-eminently true when a war is in question.

All nations at their birth have been involved in wars and struggles at home and abroad. The lower man and every individual, be he prince or subject, fosters the barbarous instinct. Once this instinct gets the best of him he loses every sentiment of justice, of generosity and of truth. Liberal public opinion of Europe sees in this action on the part of England the violation of the most sacred principles of liberty and national independence. Nor will Europe be awed if Great Britain will succeed in subjugating the small country, the population of which would not make much more than a London suburb. Yea, a complete victory can only end in

shame and disgrace for the stronger nation.

Could the conquest of the Transvaal be called victory for Great Britain, whose strength is three hundred times that of the Boers? Think of a mighty, free and civilized nation attacking a small free people who, enclosed in its limited territory, lead a patriarchal life, threatening nor harming one, asking only to be permitted to be let to live in peace, and the enjoyment of national independence.

Worst of all, the worship of the golden calf is at the bottom of the whole trouble. Greed for gold is the motive for this unholy war. To promote the interests of the Chartered Company thousands of lives must be sacrificed. This war cannot be justified even by the sophistical pretext of an impediment to the expansion of English influence or by the excuse that it is for the best interests of mankind that a less civilized, poorer and smaller people shall be slowly absorbed by one more cultured richer and greater.

England is welcome to this cheap victory, if victory it may be called, but let her remember that the day when the Transvaal will be defeated will mark the beginning of an endless conflict in Africa. She will never be permitted to be let to live in peace, and the enjoyment of national independence, to which she aspires. From that day she must cease to parade as a champion of the oppressed—of the Greeks, of the Hebrews, of the Armenians, of the Finns, etc., for on that day she will have taken foremost place among the autocratic powers of the world. CESARE LOMBROSO.